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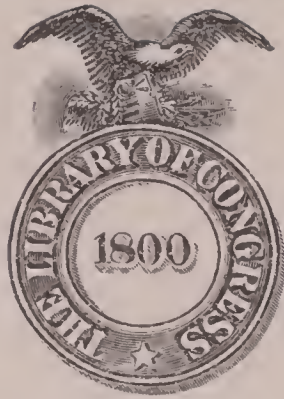
STEPHEN TRACHT'S  
SELF-INSTRUCTOR IN  
PHRENOLOGY

WITH DESCRIPTIONS OF ORGANS

*ILLUSTRATED*

ALSO PREPARED FOR  
PRACTICAL PHRENOLOGISTS

1905



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Stephen Tracht.



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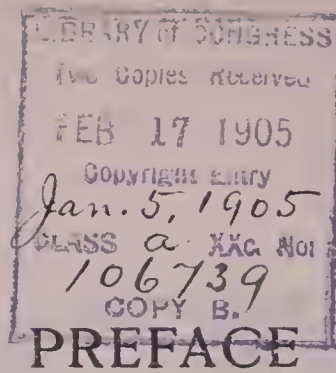
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NOTE

Remember, reader, the descriptions of the Organs that are given in this book only show what credit you can give to the Organs when reading Combinations. Without the use of Combinations a great deal of a man's *disposition* can not be told. The learning of the value of the Organ as given in this book must first be learned before you can read Combinations.

The reason I have repeated these *facts* various times in this book, is because Phrenology is as yet a new study; it is only in its childhood state and therefore is so easily misunderstood and denounced by many who do not understand this Science.



**P**HRENOLOGY, being a science like all other studies, is always open for improvement. I have made it a life study, including other authorities which were needed to make the new discoveries which I have made. I have thus made a life study of Phrenology, Hypnotism and Modern Spiritualism.

There are a great many men in the world who denounce the Science of Phrenology, but we remember that there were people who laughed at the idea of putting up a telegraph wire. Some said we might as well try to build a railroad up to the moon. When the printing press first came into use it was called the devil's press, while many other inventions are commonly so treated to-day. When a new discovery is made there is always a class of people ready to say, "it is the work of the devil."

Phrenology is not a new science; it has been practiced for some time among the Indians, there being an Indian tribe which knew some of the benefits of Phrenology before America was discovered, for the Indians were already making use of it when the white man came to them. There is no history of its advent among the Indians.

Phrenology has not been discovered by one man, for while some one discovered one organ, another individual discovered other organs. I claim to have discovered some organs which other writers have misconstrued. Remember, reader, I do not claim to know all that can be learned about Phrenology; I am going to write the discoveries which I have made up to the present time.

Almost every man in the world has his way of judging people. One will judge them by their walk, another will judge them by

their talk. Some people are Palmists; others can read a man by the expression of his face, while some judge by the eyes. Thus every individual has his way of judging his fellow-man. I, as well as the rest, have my way of judging. I judge by the brain, by the science called Phrenology, and I think it the only proper way.

By the shape of the head and the development of the brain, I can readily tell the disposition of a man. I do not say it is impossible to tell the disposition of a man by those small lines that are in the palm of his hand; neither do I assert that a man's disposition cannot be told by his walk, or his talk, or by the expression of his face, for nature paints its course. If the brain is developed for a thief, the expression of the face, as well as the walk will show it. As I have said before, nature paints its course. The brain must first be developed to a certain point before the expression of the body will manifest it. My experience is, that, after giving a chart, the individual develops his brain. The brain being developed, the expression of the face as well as the manner of walk changes.

As almost every human being takes pleasure in judging others, I think the best plan is to study the Science of Phrenology. Remember, I do not say there is no such art as Palmistry, because I am not an adherent of the class of people who study in it, neither do I claim that there is no such thing as judging a man by his breathing when he is asleep, for thieves often judge people by the way they breathe when asleep, yet I will say this: judging by the brain is far superior to all other forms of judging people. Experience has taught me that the disposition must first be present in the brain before the expression will be visible on the body.

# CHART OF PHRENOLOGICAL DEVELOPMENTS

*of* .....

*given by* .....

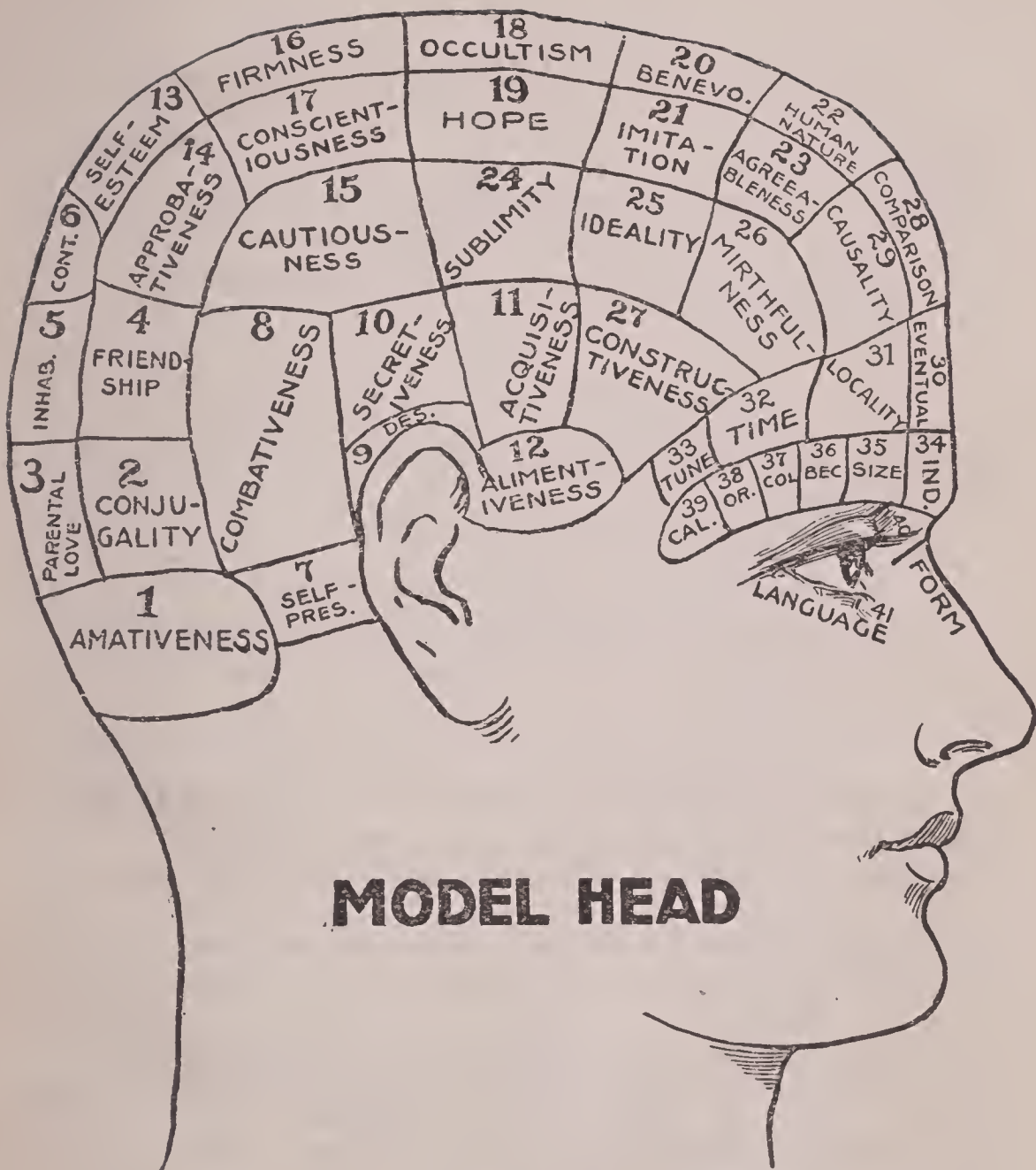
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## EXPLANATION OF CHART

This edition describes each one of the Organs in five different degrees, as follows: Very large, Large, Average, Small, Very small. The examiner may place a figure "1" for Very large, "2" for Large, "3" for Average, etc.; or he may put a cross (x) in the margin opposite the words "Very large", "Large", "Average", etc., according to the size of the Organ of the head which is being examined. Should an Organ of the head that is being examined be between two degrees, as between "Large" and "Very large", the examiner should mark both degrees, indicating somewhat stronger than "Large" and not quite as strong as "Very Large".

To know what Organs should be cultivated and those that need to be restrained, the letter "C" for Cultivate and the letter "R" for Restrain, might be used.



## MODEL HEAD

This cut shows the forty-one Organs of the head as indicated by the lines, except those of Language and Form. Form lies near the eyes and is indicated by a line, thus (—). Language is situated about the eye and is described as follows: When the Organ is large it shoves the eyeball forward, thus making it possible to judge the size of this Organ by the protuberance of the eye.



# CONTENTS

- I. THE TRUTH OF PHRENOLOGY.
- II. THE TIME REQUIRED TO DEVELOP AN ORGAN.
- III. RULES FOR FINDING THE ORGANS.
- IV. RULES FOR CULTIVATING AND RESTRAINING ORGANS.
- V. ILLUSTRATIONS.

## Names and Numbers of the Organs.

- ...1. AMATIVENESS — Sexual passion; love for the opposite sex.
- ...2. CONJUGALITY — Matrimony; clinging to one individual; one love.
- ...3. PARENTAL LOVE — Care for offspring and children.
- ...4. FRIENDSHIP — Adhesiveness; a warm-hearted friend.
- ...5. INHABITIVENESS — Patriotism; love for home and country.
- ...6. CONTINUITY — To finish what is undertaken; not too much at one time.
- ...7. SELF-PRESERVATION — Clinging to life; the self-doctor.
- ...8. COMBATIVENESS — Defence; courage; fighting.
- ...9. DESTRUCTIVENESS — Harmfulness; to bring low; to injure.
- ..10. SECRETIVENESS — Policy; self-control in business.
- ..11. ACQUISITIVENESS — Accumulation; the laying up a treasure.
- ..12. ALIMENTIVENESS — Appetite; greediness in eating.
- ..13. SELF-ESTEEM — Self-respect; dignity; thinking no one can do things as well as you can.
- ..14. APPROBATIVENESS — Ambition; fame; liking to be praised by other people.
- ..15. CAUTIOUSNESS — Prudence; safety; guarding against danger.
- ..16. FIRMNESS — Perseverance; stubborn; will act when ready.

- ..17. CONSCIENTIOUSNESS — Justice; right; truth; do not care to make fun of a cripple.
- ..18. OCCULTISM — Astral; like to investigate and talk about religious subjects.
- ..19. HOPE — Enterprise; will take big chances; expect to see clearly in the future what is a mystery at present.
- ..20. BENEVOLENCE — Goodness; kindness; ready to give a pleasing thought to every one.
- ..21. IMITATION — Mimicry; to copy after others.
- ..22. HUMAN NATURE — Perception of character; delight in judging other people.
- ..23. AGREEABLENESS — Pleasantness; blandness; to agree with everybody.
- ..24. SUBLIMITY — Elevation of the mind pertaining to nature; enjoy what belongs to nature.
- ..25. IDEALITY — Beauty; liking to see everything neat and clean; you especially enjoy art.
- ..26. MIRTHFULNESS — Jocoseness; humor; fun; like to say things in a witty way.
- ..27. CONSTRUCTIVENESS — Ingenuity; the use of tools.
- ..28. COMPARISON — Reasoning; illustrating; comparing one thing with another.
- ..29. CAUSALITY — Planning; knowing things from the cause to the effect.
- ..30. EVENTUALITY — Memory; to remember facts, events, etc.
- ..31. LOCALITY — Locate; to remember the location of things.
- ..32. TIME — Recollection of duration; telling the time of the day.
- ..33. TUNE — Harmony; melody; the tuning of instruments.
- ..34. INDIVIDUALITY — Observation; to look deep into things.
- ..35. SIZE — Measuring by sight.
- ..36. BECOMINGNESS — Balancing; control of motion.
- ..37. COLOR — Judgment of color.
- ..38. ORDER — Arrangement; everything in its place.
- ..39. CALCULATION — Reckoning; mental arithmetic.
- ..40. FORM — Recollection of shape; to remember faces.
- ..41. LANGUAGE — Expression by words; the learning of languages.

# RULES FOR BUSINESS ADAPTATIONS

*1 Excellent    2 Good    3 Average    4 Below Average    5 Poor*

<b>ARTISTIC</b>		<b>MECHANICAL</b>	<b>SCIENTIFIC</b>
Actor	House Furn'g	Architect	Anatomist
Artif'l Flowers	Implements	Baker	Assayer
Designer	Importing	Blacksmith	Astronomer
Decorator	Insurance	Bookbinder	Botanist
Engraver	Jewelry	Boss Workman	Chemist
Elocution	Live Stock	Boat Builder	Electrician
Landscape Gar- dening	Lumber	Builder	Engineer
Lithographer	Marketing	Cabinetmaker	Geologist
Musician	Millinery G'ds	Carpenter	Mathematics
Music Teacher	Music & Inst's	Carriage Builder	Miner
Painter	Notions	Compositor	Mineralogist
Photographer	Pictures	Cooper	Navigator
Poet	Publisher	Contractor	Phrenologist
Sculptor	Real Estate	Dairyman	Physician
Stained Glass	Restaurant	Dentist	Surgeon
<b>COMMERCIAL</b>	Retail Mer.	Draftsman	Surveyor
Accountant	Salesman	Dressmaking	<b>ORATORICAL</b>
Agent, General	Shipping Clerk	Farmer	Auctioneer
Adv'g Agent	Speculator	Finisher	Dramatist
Appraiser	Sporting Goods	Gasfitter	Elocutionist
Auctioneer	Superintendent	Glass Blower	Lecturer
Banker	Steward	Gardener	Lawyer
Bookkeeper	Tailors' Tr'm's	Gunsmith	Minister
Bookseller	Wholesale Mer.	Inventor	Politician
Boots and Shoes	<b>LITERARY</b>	Linotype Op'tor	Statesman
B'lders' Mat'ls	Actor	Locksmith	<b>EXECUTIVE</b>
Bus. Col. T'ch'r	Amanuensis	Machinist	Administrator
Butcher	Author	Mason	Adv'g Agent
Carriages	Clergyman	Miller	Boss Workman
Cashier	Conveyancer	Milliner	Captain
Clothing	Correspondent	Overseer	Commander
Collector	Critic of Art or Books	Paperhanging	Contractor
Commis. Mer.	Editor	Patent Lawyer	Explorer
Com. Traveler	Elocutionist	Photo Engraver	Pres. of Corp.
Com. Law	Historian	Printer	Promoter
Conductor	Lawyer, Office Work	Plumber	Public Office
Druggist	Lecturer	Shoemaker	War Corres.
Dry Goods	Linguist	Seamstress	<b>MISCELLANEOUS</b>
Express	Orator	Stonecutter	Assessor
Fancy Goods	Poet	Shipbuilder	Fisherman
Florist	Professor	Tailor	Housekeeping
Flour and Feed	Proofreader	Tinsmith	Inspector
Fruits	Reporter	Trunk & H'ness	Livery Keeper
Grain	Secretary	Turner	Matron
Groceries	Teacher	Type Founder	Nurse
Hardware	Writer	Typewriter	Teamster
Hotel		Undertaker	Waiter
		Upholsterer	Watchman



## I. THE TRUTH OF PHRENOLOGY.

The question often arises — is there any truth in Phrenology? Why should there not be? In a crowd of ten thousand people, how many heads are to be found alike? If then, the heads are differently shaped, why should not that have something to do with the different intelligences of men? Have you ever noticed the difference in muscles on the arms of different men? Does not that show that one man is stronger than another? Take a man who can lift a heavy load and another who cannot and notice if the muscles of the one man are not developed differently from those of the other. If then, different muscles indicate different degrees of strength, why should not different shaped heads indicate different degrees of intelligence? If using the arm will develop a muscle, why cannot an organ grow when it is used? Therefore, if the organ will grow when it is used and lessen when it is not used, the study of Phrenology is useful, for through it a man may see his own faults and be able to cultivate the small organs and diminish the large ones.

What a value the study of Phrenology is to a mother while she is raising her children, giving her every chance to develop them to the culture they ought to have. What a help it is when you see children's faults to know how to remedy them. Could a man find a study of more importance while he is raising his family, and coming in contact with men almost every day of his life? Certainly the use of Phrenology is always helpful.

If a child is in the habit of telling lies and enjoys telling them, then that organ in the head is large, and the more the child lies the larger the organ will grow, and the larger the organ grows the more the child will lie. When the organ is pointed out to the child, and the child ceases to tell lies,

the organ will diminish. We will take the organ of combativeness, for example; if it is extremely small, the man is a coward and has not courage enough to take his own part; should a man, being informed that he is weak in that respect, begin to develop that organ, he would soon gain courage. Think what a help that would be to a man that did not have courage enough to take his own part, if in a short time, he could develop that organ, freeing him from his cowardly feeling. But if Combateness is too large, the man would be getting into trouble all the time, which would be a burden to himself and his neighbors. Should the man be informed of his extremely large combateness he could diminish the organ easily by stopping his fighting and quarreling, which would be a help to his neighbor and himself. Often while giving examinations I have come in contact with old gray-headed men who have made this remark: "If I had known that years ago it would have saved me hundreds of dollars and a great deal of trouble."

## II. THE TIME REQUIRED TO DEVELOP AN ORGAN.

Through many years of experience and observation, I have discovered that certain organs can be developed in a child when it begins to play, to the extent of two degrees in three weeks, providing you play with the child in the proper way. Of course, to develop an organ of a child to the extent of two degrees in three weeks, one must play with the child continually whenever it is awake. Reason will teach a man that to develop an organ in a child that cannot talk is very difficult. The organs develop the same as the muscles of the arm; if the child uses its arm the muscle will develop, but if the child does not use its arm the muscles will diminish; so also the organs of the head will grow when they are used, and as the organ grows the skull will expand; but if the child stops exercising, the organ will diminish.

For a young man eighteen years old it takes on an average of three years to develop an organ. Some will develop in six months or a year, while others again need four or five years; it all depends on how much the organ is used. A man can develop one organ and diminish another, providing he gives it the proper treatment.

A man at the age of twenty-five needs, on the average, five years to develop an organ. In some men an organ will develop sooner than in others, the same as a man at the age of eighteen; it depends on what treatment the organ gets. The skull will expand but very little in a man at the age of twenty-five or thirty, for the organ will develop under the skull. With a man at the age of forty-five or fifty who wishes to develop an organ the skull will not expand or contract enough that a change can be noticed; the organ will develop under the skull but very little. To make it possible for one organ to develop under the skull another one will diminish so as to

give room for the one that is developing. Man at the age of fifty will almost always develop one organ while diminishing another or diminish one while he develops another, the same as with the muscles of the arm; when the arm is used the muscles will grow but when the arm is quiet the muscles will diminish. Then the question may arise—what benefit of Phrenology has a man at the age of fifty? The problem is very easy when once understood. For instance, a man is extremely large in Firmness which makes him stubborn, even too stubborn for his own good; if he should be informed of his fault and he is satisfied that he is wrong, that would take off one quarter of the burden; and when a difficulty arises, the first thing he thinks of is his fault, and for the reason of knowing his fault he will naturally fight against it, taking off one quarter more, which leaves him but one half of the burden he at first had.

### III. RULES FOR FINDING THE ORGANS.

The rule for finding the Organs is a hard one to state. Take for instance the Organ of Cautiousness. On many heads Cautiousness is found three inches and a half from the center of the ear; then, again, I have seen heads in such a shape that the Organ was not more than two inches from the center of the ear; therefore, it is hard to give a definite rule for finding the Organs. The only rule I can give is to take the Organs in rotation; the Organs are always in the proper places, in rotation, but not always the same distance from each other; for example, Amativeness, Parental Love, Inhabitiveness, Continuity, Self-esteem and Firmness all come in rotation on every man's head, but the distance from Amativeness to Firmness is not always the same. So the best rule that I can give is, take them in rotation and judge the distance according to the size of the head.

In the study of Phrenology the Organs can very easily be located after a little practice, although the heads may be of a different size or shape.

First of all, get the Organs well fixed in your memory so that you are able to draw a head, without a copy, with all the Organs in their proper places, then it is not hard to locate the organs on the different shaped and different sized heads. It is not so difficult to locate an organ and learn what it is for, but the mystery of Phrenology is to tell which organ rules the body, and how to put the combination together.



#### IV. RULES FOR CULTIVATING AND RESTRAINING ORGANS.

It is not always necessary to cultivate an organ that is extremely small, nor to restrain one that is very large; it depends on what is best for the man to follow for a living.

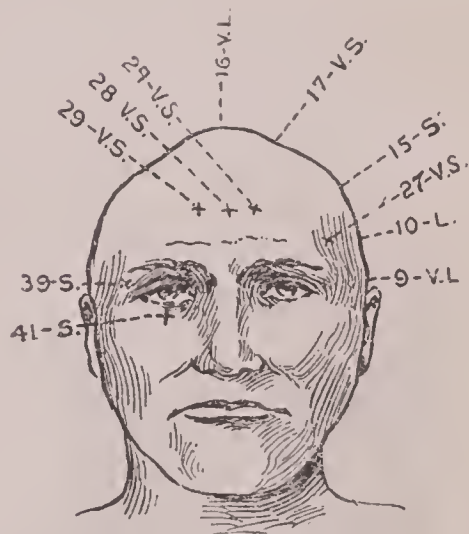
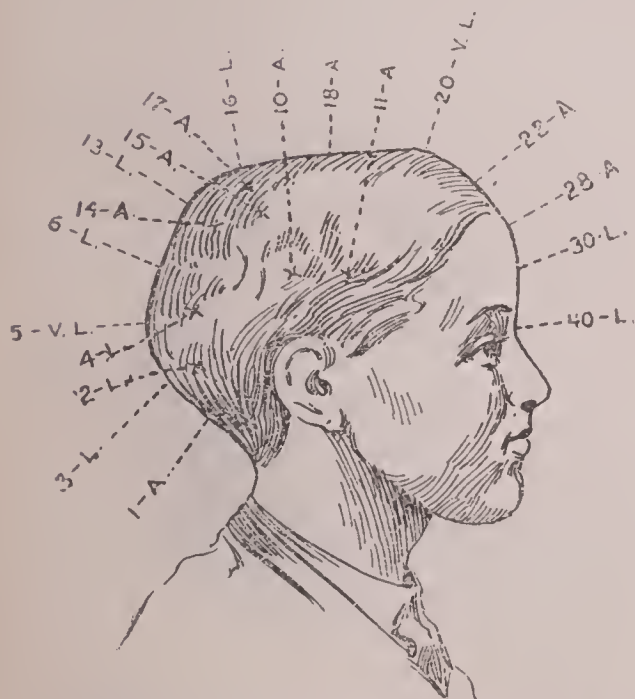
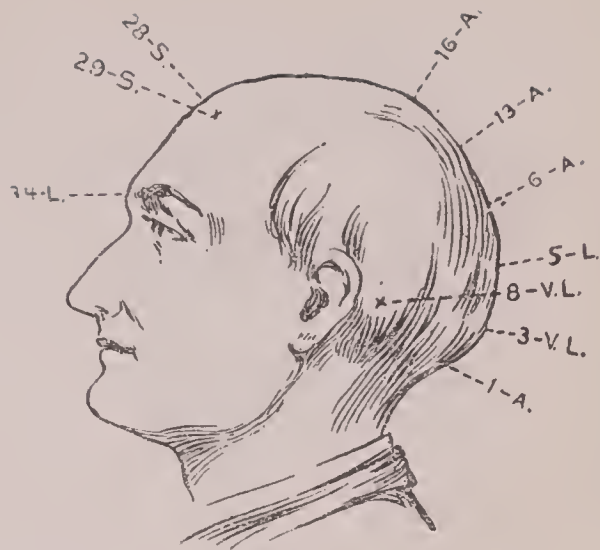
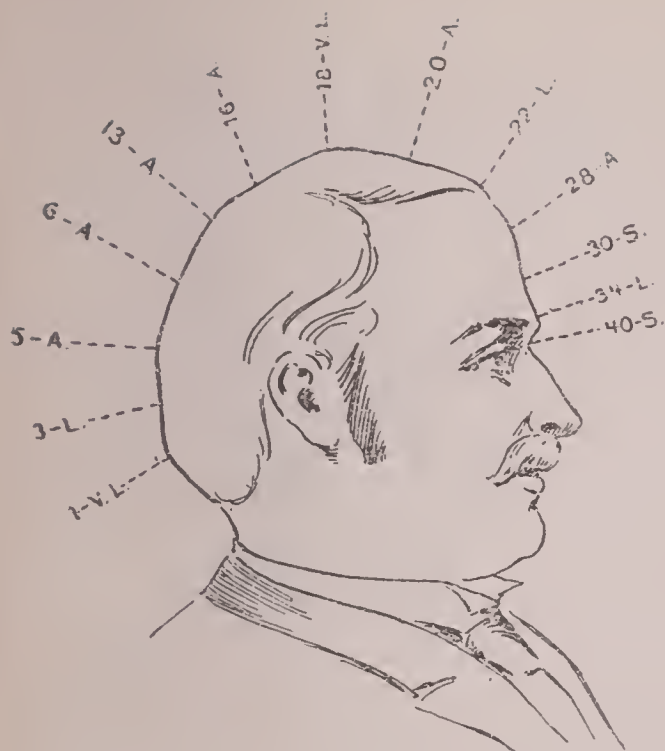
Oftentimes when an Organ is average it needs to be cultivated or restrained; it depends on how the other part of the head is situated, and what trade is best for the man to follow.

In giving examinations I often find that there is an Organ that should be cultivated or restrained although it is neither very large nor very small; as I have said before, it depends on how the rest of the head is developed, and what is best for the man to follow for a living.

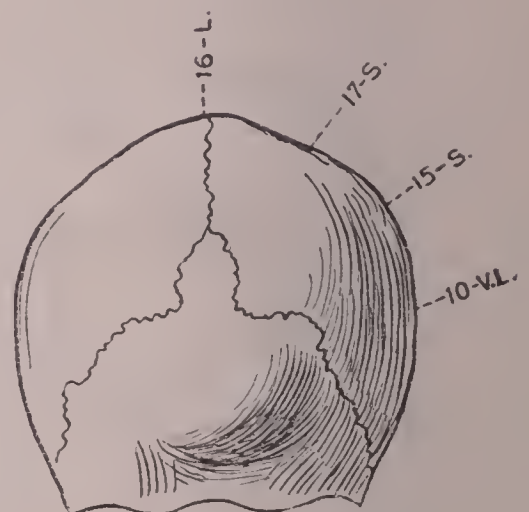
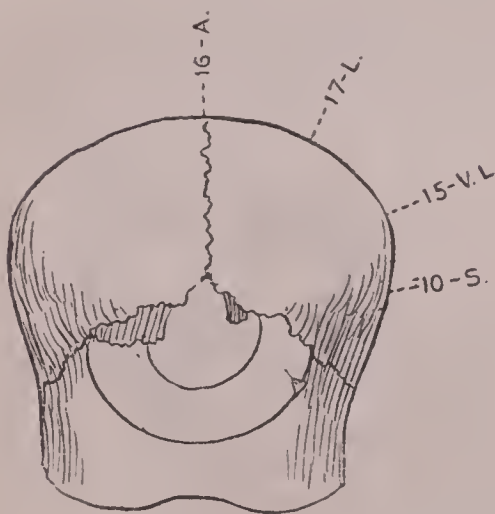
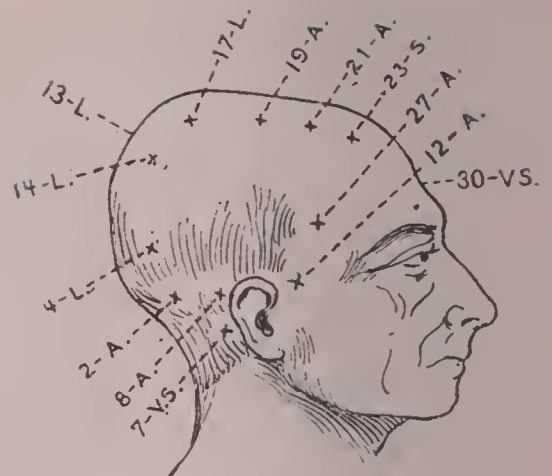
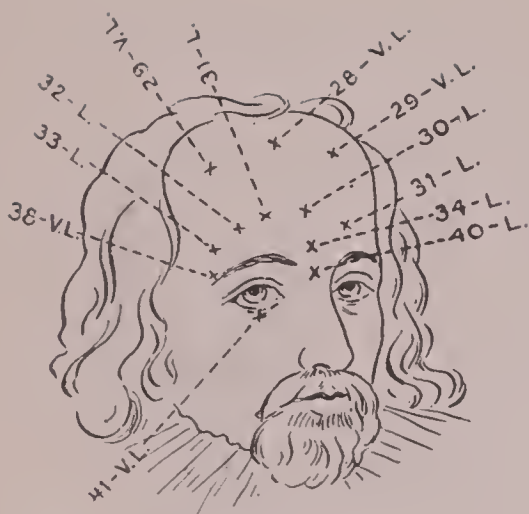
Man ought first to be taught the benefit of Phrenology and its truth; also its laws; and the Organs should be pointed out clearly enough so that the man may find them on his own head before there is much hope of development. As long as a man is not convinced that there is a truth in the Science, he will not develop an Organ as he ought; and unless he is assured that there is a reality in Phrenology, he will not try to mend his ways.

NOTE.—Remember, reader, the descriptions of the Organs that are given in this book only show what credit you can give to the Organs when reading Combinations. Without the use of combinations, a great deal of a man's *disposition* cannot be told. The value of the Organs as given in this Book must first be learned before you can read Combinations.

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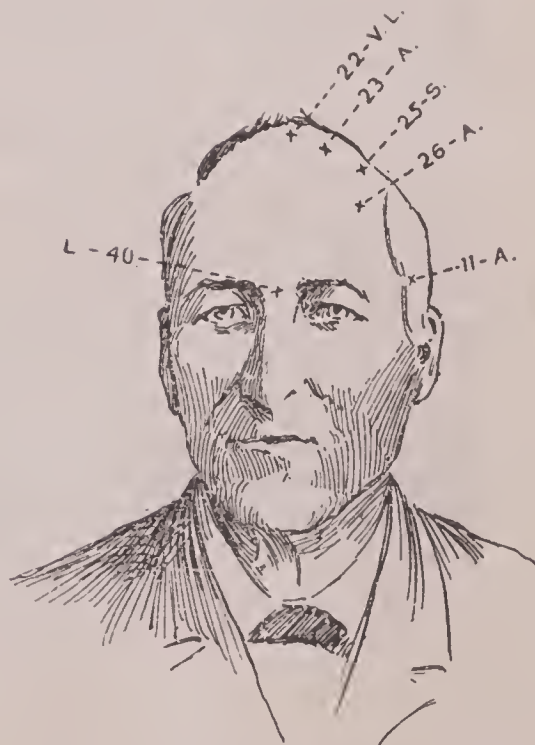
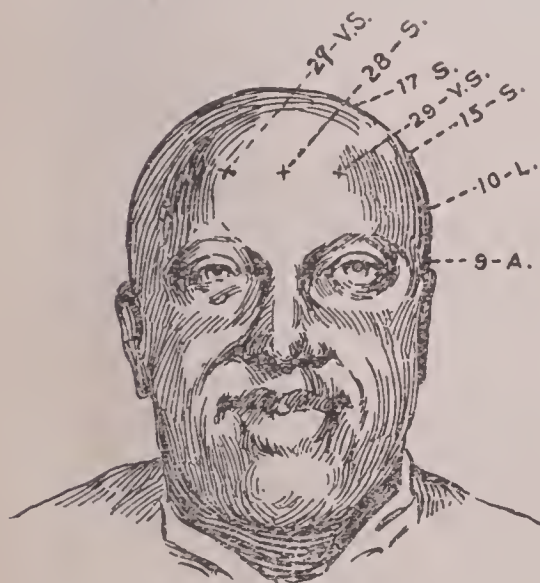
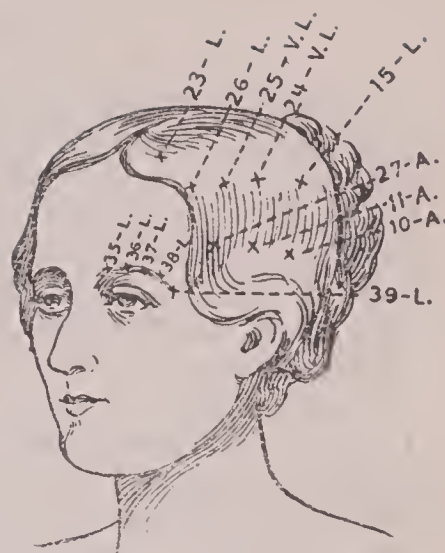
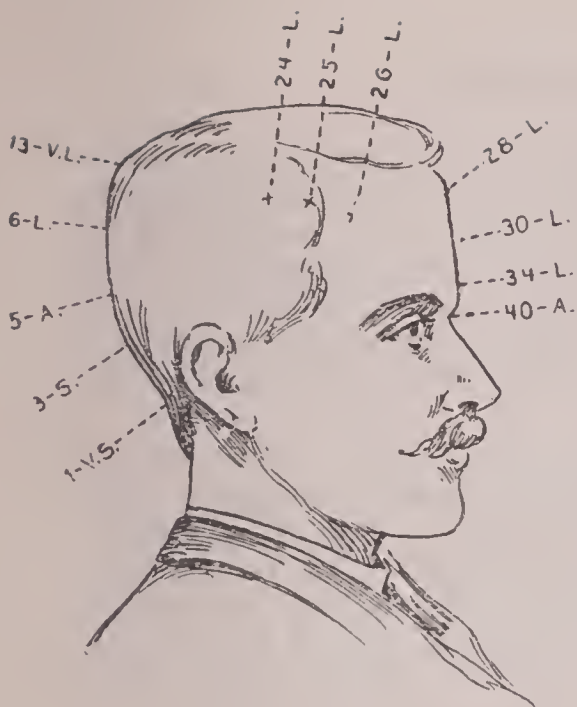


The Organs are here indicated by a cross (X) or a dash (—), also giving the numbers of the Organs and their sizes as they are shown in the cuts. The following abbreviations are used in reference to the diagrams only: V. L. for very large; L. for large; A. for average; S. for small; V. S. for very small.



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## I. AMATIVENESS.

1. *Very Large*.—Sexual Passion; Love of the opposite sex in a pre-eminent degree; to love and wanting to be loved, and find it very difficult to get along without a companion of the opposite sex; the sexual passion in a very high degree; to idolize or almost worship a companion of the opposite sex; having the thought continually bearing upon the mind, and will sacrifice almost anything, for so great is your love for the opposite sex.

1. *Large*.—Much love and admiration for the opposite sex; are warmhearted and passionate toward the mate companion; longing to be married; are loving others as well as being loved by others; are greatly attracted by the opposite sex, and have considerable influence over them; are shocked at the very thought of living a single life in this world; will undergo great difficulties for the sake of having a mate companion.

1. *Average*.—Love for the opposite sex with a warmth of heart, but if necessary, can live without them; have a moderate degree of love, and will sacrifice very much, but will forget after seeing there is no other way; enjoy married life quite well, but can live alone if it must be, although you will find it rather burdensome.

1. *Small*.—You have not much of a desire to marry, nor have you much sexual love; the mind rests but very little on this subject; could enjoy married life very well, but would rather be single than to undergo too many hardships; are not likely to become insane because of the opposite sex.

1. *Very Small*.—Care but very little for the opposite sex; can live single as well as to be married; have scarcely any sexual passion or warmth of heart for the opposite sex; really enjoy single life better than being married; if married, you care but little to be with your companion.

## 2. CONJUGALITY.

2. *Very Large*.—Clinging to one; one love; choose one companion for life; always desire to be with the chosen one, likely to commit suicide if disappointed in marriage; to have the pairing love; true companion desire to be always with one; overlook many faults; suffer almost to death before breaking the wedlock, become greatly attached to one team of horses, etc.; can hardly part with anything after having it for any length of time, although it is a detriment to you.

2. *Large*.—Enjoy to be with the one you have chosen for life, but can love another one after seeing that there is no other way; pick one companion for life, but forget and love another one after seeing that all hope is gone; will overlook a great many faults before telling your companion that you are misused by him or her; also not willing to part with any animal that has done you a good service.

2. *Average*.—Can love some one, but soon forget and love another; can go through life without a companion of the opposite sex, and can choose one and enjoy life well; will overlook a great deal that has been done by a companion, but before taking it all will break a union for life; enjoy to have reliable stock on your premises, and can buy and sell.

2. *Small*.—Can enjoy life very well with an individual; are easily offended; will break the union of wedlock without giving the subject very much thought; would really enjoy the loneliness better than the union of life; will overlook but very few faults of a companion of the opposite sex; do not become attached to one particular animal.

2. *Very Small*.—Care really nothing for the union of life; do not enjoy to live with any lone individual for life; enjoy the company of many rather than that of one; find it rather burdensome to have but one companion of the opposite sex for life; will not overlook any faults for the sake of keeping the union of wedlock; also enjoy to buy and sell; do not care to have one animal any length of time, and exchange, although you lose in the trade.

### 3. PARENTAL LOVE.

3. *Very Large*.—Care for offspring and children; almost idolize your own children; are playful and like to see children enjoy themselves; have a great love for children, although they are not your own; enjoy to see them advance in knowledge, etc.; love them so well as to give them the preference, such as giving them the most comfortable chair to sit on, the warmest place about the stove, the best food on the table, etc.; mourn greatly over the loss of one of them; you also have love for young animals.

3. *Large*.—Care a great deal for children, your own as well as others; very seldom punish them unless they do a great wrong; oftentimes would rather suffer yourself than to see the children suffer; mourn greatly over the loss of them, but will forget them in a length of time; enjoy to have the family all together; also exercise a great love for animals, and do not handle them very roughly.

3. *Average*.—Enjoy to be with children, but can be quite happy without them; will overlook a great many faults in children, but punish them when necessary; enjoy to see family gatherings, but do not wish to be with them all the time; enjoy to see children leave home if they are going for a good cause; are good at training animals, love to be with them but do not pet them so as to spoil them.

3. *Small*.—Care very little for children or offspring; do not overlook their faults; oftentimes punish them for the least wrong they do, and cuff them when there is no occasion for it; are also rough with animals and do not enjoy to have cats or dogs around the house unless they are useful.

3. *Very Small*.—Care but little for offspring or children; have no use for relations only when in distress; cannot enjoy to play with children at all, oftentimes punishing them just to hear them cry; mourn but very little over the loss of a child; are rough and abusive to animals, oftentimes abuse them when there is no occasion for it, such as first hitting the horse with the whip and then telling him to go on, or, before telling the dog to go home to strike him with a stick.



#### 4. FRIENDSHIP.

4. *Very Large*.—A warm-hearted friend; enjoy company and love to have friends; do most anything for a friend; mourn a long time over the loss of a friend; are likely to loan money, or indorse for friends; would rather be dead than to be in the world without a friend; you appear friendly towards people that have misused you, you take it very hard, thinking some one is angry with you, and worry a long time, almost to insanity; enjoy to have a cat or a dog to love you, and are very careful not to offend them so as to cause them to hate you.

4. *Large*.—Enjoy to be in society very much; cannot live happy in the world without friends; will mourn a long time over the loss of friends; will suffer a great deal for them; would just as soon be punished yourself as to see a friend punished; at times feel as though you would like to give a friend money and deprive yourself of it; oftentimes feed a good dog the best from the table.

4. *Average*.—Enjoy to have friends, but can get along in the world without them; do not wish to have people angry at you; you try to hold their friendship as long as you can, but will not suffer a great deal for them; often think "I will not make him angry purposely, but, if he gets angry I cannot help it"; love to be in the society of friends at times, while desiring to be with strangers at times.

4. *Small*.—Do not really enjoy to have enemies, but it does not make much difference if you have; oftentimes cause a man to be your enemy without any occasion; take little trouble to hold a man for a friend; care but very little for the friendship of cats, dogs, etc.

4. *Very Small*.—Enjoy to have enemies rather than friends; are only a friend as long as it is to your interest; often do something to harm one, then think, "now he is angry"; love to tease or provoke an animal.

## 5. INHABITIVENESS.

5. *Very Large*.—Love for home and country; are very patriotic; enjoy to have a place that you can call your own; do not care to live in a country that is under control of another nation; rather die than be owned by another nation; look out for the interest of your own country; do not care to live in rent; want your own fireside, though it be ever so humble; cannot bear to borrow tools to work with, or to loan your tools to some one else.

5. *Large*.—Love your own country very much; wish to have a home that you can call your own; love to sit by your own fireside; are desirous to see the place where you were born, "the old homestead"; will stick up for your native country; do not love to be governed by another nation; will undergo a great deal for your native land.

5. *Average*.—Love your own native land, but can go to another country to make it your home and be as well contented; may own a place of your own, or live in rent; enjoy to live under the control of your own country, but can live happy under the control of another nation as well.

5. *Small*.—Care but little for your native country; do not care to stay long in one place; like to move about; will not protect your own country unless forced to do so; care but very little as to how the government is managed.

5. *Very Small*.—Care nothing for your native country; unconcerned as to what government you are under, giving it no thought whatever; oftentimes say, "let the world wag and I will wag with it"; do not care to have a place that you can call your own; would rather sit by another man's fireside than by your own; would rather work with tools that are borrowed than with your own; are not patriotic at all.

## 6. CONTINUITY.

6. *Very Large*.—Finish what is undertaken; not too much at one time; cannot bear to start a thing and leave it unfinished; must finish everything that is undertaken; if once a thing is started, cannot rest day or night until it is completed; are sure not to have too many irons in the fire at one time; once undertaking to do something, will try every way possible to accomplish it; will study a long time before making up the mind to do a thing and after the mind is settled, will take just as long to change it back again.

6. *Large*.—After beginning to work you are determined to finish; will not undertake any more than can be finished; will take no chances unless you see good prospects; worry quite a little after seeing that you cannot finish all that you have undertaken; are very slow to make up your mind to settle on any point, and are just as slow to change back again.

6. *Average*.—Like to finish all that is undertaken, but will give it up if you see that it is to your advantage; seeing that something can be gained, will run big chances; are not likely to have too many irons in the fire, but at times will have more than you can handle; will change your mind if you know that it is to your advantage.

6. *Small*.—Often undertake more than you can do; start many things but finish very few of them; seldom worry because the work is not finished; often get into more trouble than you can safely manage; you would start for New York and then wish you were going towards San Francisco.

6. *Very Small*.—Change your mind too quickly; you do not dwell on one subject long enough; oftentimes think of starting a work and then change your mind to start another before attempting the first; you do not finish anything unless compelled to do so; cannot bear to work at one thing until it is finished; will have many things started at one time and go from one to the other, and if it should just possibly happen that way, you would perhaps complete one of them.

## 7. SELF-PRESERVATION.

7. *Very Large*.—Clinging to life; the self-doctor; will cling to life to the very last; will not stay in bed although almost dead; despise the idea of getting a doctor; will do your own doctoring if there is any possible way of obtaining the herbs; in fighting, you are quick to cut and slash with a knife; with steady nerve can tie up your own wounds as well as help others who are wounded; will not be a burden to other people, and would rather die than have other people wait on you; when discouraged in life, you desire to commit suicide, rather than humble yourself before some one else.

7. *Large*.—You love life very much; are a great hand to doctor yourself; will try all things that you think would help you before you send for a doctor; are desperate in fighting; like to use a knife or shoot with a pistol; can hold a steady nerve; do not get excited very quickly; if once discouraged and intend to take your own life you do it in a rather desperate way; do not enjoy being a burden to other people.

7. *Average*.—Feel satisfied to doctor yourself, yet can bear to have a doctor attend you; do not wish to have other people wait on you unless sickness or old age requires it; can help to tie up a wound, either your own or some one's else, but you do not enjoy it; use the weapon that is to the best advantage in fighting.

7. *Small*.—Soon give up to a sickness; are not competent to doctor yourself; will try a remedy if some one else tells you of it; will call for a doctor for the least bit of sickness; are easily confined to bed and love to have others do errands for you; should you get discouraged in life and wish to commit suicide, you would desire to accomplish it in an easy way, such as falling asleep and never again making up.

7. *Very Small*.—Always in anxiety, fearing you will become sick; at times imagine you are sick when nothing ails you; love to lie around on the cot or chair and have the doctor call to see you, when, in fact, you are well able to go to see him; are not able to look out for yourself when sick; if discouraged in life and wish to kill yourself, you would like to hire some one to do it for you, and perhaps make this remark: "Sneak into my room this evening and turn on the gas, so I can die without knowing it," or you will say, "Give me a dose without my knowing, that will put me to sleep—never to wake up again."



## 8. COMBATIVENESS.

8. *Very Large*.—Defense; courage; pugilist; have great courage; not showing the least cowardice; enjoy fighting so well you will fight a man, although you know he is a better fighter than you are; if some one defeats you, you are ready to fight again as soon as you have recovered from the effects of the first battle; would enjoy to see two navies fire into each other with their largest guns; are very quarrelsome, and get into many wranglings without the least occasion; do not try to avoid trouble, but rather delight in it; nothing pleases you better than to have a good hand-to-hand battle.

8. *Large*.—Are rather quarrelsome; enjoy to see plays of fighting and quarreling and tragical acting; have courage enough to take your own part; like to tell fighting stories; enjoy to have dogs and roosters that are game; enjoy fist-fighting if you think you can handle the opponent; love to read war news, and often wish you were on the battlefield and could see them fight.

8. *Average*.—Will not seek a quarrel, but have courage enough to take your own part; are not quarrelsome but will not endure every abuse; do not really enjoy fighting nor taking all the punishment; can conduct yourself very well as to fighting tactics; in handling animals you are not very brutal with them, nor do you pet them so much as to spoil them; can be saucy if it is to your interest, and can endure a great deal if you know it is for your benefit.

8. *Small*.—Are rather cowardly; have really not courage enough to take your own part; shudder at the idea of going to war; do not enjoy reading war news, but read only for the sake of knowing who is the winner; will not fight unless compelled to do so.

8. *Very Small*.—Cowardly; afraid of a man whom you know you can handle; will go away from a crowd for fear of getting into trouble; will not fight after being surrounded; would rather take a beating than defend yourself; will not even use what strength you have; will spoil an animal by being too easy with it; would rather be a slave to some other person than stand up for your own part.

## 9. DESTRUCTIVENESS.

9. *Very Large*.—Harmfulness, to bring low, to injure; love to have every one brought low; enjoy to see everyone but yourself break up in business; love to bring low even your friend, if he is in the same business that you are; are very greedy in making trades and feel like abusing a man when he beats you in a trade; leave things go to waste rather than give it to some one else; when angry with someone you will do some mean, low trick to harm him, such as poisoning his dog or horse, or setting his barn on fire, etc.

9. *Large*.—Love to see every one break up in business except yourself, unless it is a particular friend of yours; enjoy to harm an enemy, and will play a mean trick; enjoy tearing boards from a fence just to do the owner harm; do not boldly come out and fight a man, but will harm him in his business or in some tricky way; enjoy to see one go bankrupt in business if he should happen to be in the same business that you are.

9. *Average*.—Enjoy to see other men prosper in business with you and feel like giving them credit for their ability; do not mean to do them any harm, but do not feel like looking out for their business; do not feel like doing any harm in the way of a mean trick, unless he is your particular enemy; enjoy to help a friend, but enjoy bringing an enemy low.

9. *Small*.—Feel somewhat sad over other people's misfortune, always thinking how you would feel if you were in their place; do not really enjoy harming another man that is in the same business as yourself; oftentimes would rather help them along; can hardly bear to harm another man in a business way; feel like giving things away, rather than see them rot or decay; often help other men when they seem to fail in their undertaking, although they are in as good a condition as you are.

9. *Very Small*.—When seeing other men go back in business, you will help them before helping yourself, although they are in better condition than you are; will encourage people not to harm others in the way of trickery or cowardly ways; love to see everybody prosper although you yourself are failing; will help your neighbor, notwithstanding you may need it worse than he does.

## 10. SECRETIVENESS.

10. *Very Large*.—Policy; self-controlling in business; are an excellent deviser in business; lay such deep plots in a business transaction that no one can find you out; can keep secrets concerning your business so well as to never tell them; have extra good business talents; are efficient in judging the value of property, horses, clothing, etc.; are sure to be in business of some kind, and seldom make a failure.

10. *Large*.—Have a good business quality; are good at laying plans for transaction of business; can keep your secrets well, but at times will tell them to people whom you think you can trust; have considerable talent for running business, and have hired help employed; a good judge as to the value of land, live stock, etc.; are good for buying and selling.

10. *Average*.—Are quite a business man and can conduct business very well, although you may have much opposition; are efficient in planning for business, but are likely to tell too much of how you are going to do it; tell too many of your secrets; are not very capable of conducting a large establishment and employing help, but do well when you are hired by another man; make a far better clerk than proprietor.

10. *Small*.—Are not efficient in planning business matters; cannot keep secrets concerning your business, although it be to your interest; are not a competent employee; must be held under very strict rules or you will ruin the business in which you are employed; have not business talent enough to hold the office of main clerk in a medium-sized establishment.

10. *Very Small*.—Have no business talent at all; cannot lay plans for a business transaction; cannot keep a business secret; are not good in buying or selling; are no judge of the value of property, live stock, or merchandise of any kind; are not capable of being a clerk even under strict rules; have but very little business talent whatever.

## II. ACQUISITIVENESS.

II. *Very Large*.—Accumulation; the laying up of treasure; the telling of lies; you are likely to be a miser; hoard up money; are a great schemer for money; are close in making bargains; will stick to the last cent and lie for the gain in the trade; will tell a lie almost any time to win a few cents; really enjoy telling lies; will tell a lie when there is nothing to be gained; at times will tell a lie when the truth would serve you better.

II. *Large*.—Love to store up money; are anxious to lay up a treasure for the future; enjoy telling lies for gain, be it even to a friend; at times will tell a lie when there is nothing gained; are of a very deceitful disposition; are tricky and cunning, and as sly as a fox; are not easily found out.

II. *Average*.—Enjoy laying up treasures for the future; do not feel like working day and night in order to accumulate a sum which you are certain you will need; can live happy through life without having great treasures to depend on; can tell a lie or say the truth just as it is to your benefit; are somewhat tricky towards some people, especially those whom you hate.

II. *Small*.—Have not much desire to lay up a treasure for the future; generally spend the money as soon as you earn it; seldom tell a lie unless there is large gain to be made, or are telling it to some particular enemy; at times you tell a lie for fun or as a joke; seldom tell a lie so as to harm some one; are not very tricky or cunning in playing tricks; are very easy to be found out.

II. *Very Small*.—Do not enjoy to lie at all; never tell a lie unless you are compelled to; even to the worst of enemies you are likely to tell the truth; even in trading will tell the truth, though it be your worst enemy; are not tricky at all, nor cunning, nor sly in your buying or selling; are likely to put much confidence in other people, thinking everybody is as you are.



## 12. ALIMENTIVENESS.

12. *Very Large*.—Appetite; greediness in eating; are extremely greedy in eating, especially when at a boarding house; seldom throw any eatables away; eat more than your system requires, rather than see things go to waste; always prepared and are on the lookout for eatables; continually thinking upon the subject of living, as to how much it costs to live, or how much of a living capacity a country produces, also the amount it takes to feed stock, etc.

12. *Large*.—Enjoy eating very much, and at times eat more than you really ought, especially if you have something that you relish; study up very closely the subject of the different nations as to whether they produce enough to feed their own country; are greatly interested in the subject of living; rather live to eat than eat to live; also how much it takes to keep a horse, and what food to feed a cow, so as to reap the greatest profit.

12. *Average*.—Are greatly interested in what you have to eat, and how much you have to eat, and how it is seasoned, but do not give it any more thought than necessary; are very careful while eating, and the kind of food, so it does not injure your system; look up the question of living in your own as well as other countries, but not until conditions require; are also interested in the cost of keeping stock, but not giving it any unnecessary thought.

12. *Small*.—Do not give the subject of eating much thought, until conditions greatly require it; do not complain about the things on the table until almost too late; do not trouble your mind very much about what you are going to have to eat; do not eat any more than the system needs, and hardly enough at times; at times neglect to feed the stock their proper food, for the simple reason of not giving the subject enough attention and thought.

12. *Very Small*.—Think very little of eating until you are hungry; do not eat enough at times even though you have something that you greatly relish; never give the subject a thought unless compelled by circumstances; are not at all greedy in eating; when feeding stock, you think but very little as to whether they are fed right or not.

### 13. SELF-ESTEEM.

13. *Very Large*.—Self-respect; dignity; thinking that no one can do things as well as you can; you put yourself above everybody else; think no one is like you; that no one can produce the quality that you can; think that if you do something it must be right because you did it; you really elevate yourself above every one; feel so proud of yourself that you walk so straight at times as to lean backwards; when in society you love to be noticed, thinking no one in the house is as good as you are, though you may be the lowest in the company.

13. *Large*.—Think very much of yourself; think everything that you have done is all right because it was you who did it; think yourself almost as good as the best; count scarcely any one above you; you like to see every one get out of your way, especially if they are not so well situated in the world as you are; wish to have every one tip his hat to you; also in handling stock, you think that no one can handle it better than you do.

13. *Average*.—Think yourself equal to the average class of people; you do not think you are the whole thing, but you do not put yourself below others; love to be noticed in society, and will treat others likewise, think the work which you have done is fair, but do not think that no one can do it better; also count yourself efficient in handling stock, yet not above everybody else nor below anybody.

13. *Small*.—You lack ambition; naturally think other people are better than you are, and think they conduct themselves better than you do; many things you could accomplish, which you think you cannot because you lack ambition; in doing work you give other workmen the most important places, because you think them more able to accomplish the work; also in handling stock, you think that other men can do better than you, when they really do not so well.

13. *Very Small*.—Often make the expression, "Oh, you do that, because I can not; I am sure you can do it better than I can"; rather backward in society, thinking everybody is above you, although you are really above them all; think that the work done by other people is better than that done by you, even if yours is the best; are rather backward in the world, simply by reason of placing others in advance of you, and thinking them beyond you in all things.

## 14. APPROBATIVENESS.

14. *Very Large*.—Ambition; fame; love to be praised by other people; are completely broken down when dishonored by others; do almost anything to have other people speak well of you; love to have a great name or to be elected as a leader; love to be commander in order to say and do things that will be remembered and recorded in history; enjoy to have everybody give you the praise of everything.

14. *Large*.—Love to be praised, and will sacrifice a great deal to gain a name of honor; are greatly broken down to think that some one else has not spoken well of you; you do not enjoy to hear of some one else doing anything whereby they gain a great name; study greatly over the subjects of how people have become famous throughout the world; enjoy to be elected by the people as leader of a community; wish to be commander; if belonging to a society, you should run for office and be defeated, you would be likely to leave the society because you did not get the honor.

14. *Average*.—Love to be honored and honor other people as well; enjoy doing something great so as to get a great name and you also give other people credit for what they have done; feel as good to see another man gain a great honor as if you had gained it yourself, thinking that he deserved all that he got; would sacrifice a great deal to gain honor from the world, but would not ruin yourself completely; would willingly take an office if the people elected you, but would not crowd your way in to get it.

14. *Small*.—Care very little of what people think of you; take little pains to gain a name with the public; oftentimes think: "a name amounts to nothing"; partly enjoy having your associates speak well of you, but care little for the public; care little for an office where honor can be gained, unless the people insist upon your taking it, and after having received the office care but little what is said of you.

14. *Very Small*.—Take no interest whatever in gaining a name with the public; do not care as to what the people say about you; do not desire to be commander or leader of any kind; care to do nothing to make your name great in the world; do not wish to have your name recorded in history for doing something good; think it rather foolish of those who have lost their lives to gain a great name and have their fame spread throughout the world.



## 15. CAUTIOUSNESS.

15. *Very Large*.—Prudence; safety; guarding against danger; are always on the lookout; warning yourself about dangers where there is no occasion; afraid to venture forward; always think you are in danger; worrying yourself about others, fearing they will be hurt; are so careful that it is a hindrance to you; are afraid of shadows; fear danger where there is none; also in handling stock you are entirely too careful for your own good; when driving shy horses, you are always in a sweat, fearing something might happen.

15. *Large*.—Are generally very careful, more so than necessary; will prepare for accidents before there is occasion; try to avoid trouble before it comes; are in a lot of trouble almost all the time; guarding against danger where there is no occasion; also in handling stock, you worry a great deal about them, and at times do not rest well because you wish to guard against dangers, accidents, etc.

15. *Average*.—Are very careful, but do not worry any more than necessary; try to avoid dangers, but not until they are here; do not worry about anything before it happens; are careful enough for your own benefit, but not so as to be a detriment to you;; at times will take great chances if decision must be given at once, if not, will then think matters over well; also in handling stock you are very careful, but not unnecessarily so.

15. *Small*.—Are not very careful; do not try to avoid accidents, often think, "Wait until it happens, then there is time to think over the matter"; will run great chances, often not stopping to think what danger you are going into; seldom try to avoid any troubles; also in handling stock, you do not worry yourself about some accident which might happen.

15. *Very Small*.—Are not at all careful; hardly worry yourself about anything; will run great chances; are not afraid of shadows; think you cannot get hurt—until you are hurt; after getting into trouble, you think, "How easily I could have avoided this if I had only been a little more careful"; also in handling stock, etc., you are not careful enough for your own welfare.



## 16. FIRMNESS.

16. *Very Large*.—Perseverance; stubborn; will not go until ready; are determined to have your own way in everything; will not give up an argument if you know you are wrong; are so stubborn that it is a hindrance to yourself; will set your mind upon one thing and will not change for something else; oftentimes get sick when you see you are beaten in your plan; cannot bear to yield to some one else; in a trade you will have your way though you lose in the deal.

16. *Large*.—Are extremely stubborn, and at times will not yield to another man though it be an injury to yourself; if you were a general of an army, and made up your mind to fight the battle in a certain way, you would be determined to have your way, even though you might lose; do not like to be driven, and do not care to have a man tell you that he made you hurry; after once putting forth an argument, you are determined to have it that way, but would give up before losing all.

16. *Average*.—Are somewhat stubborn, but will give up if it is to your interest; can be stubborn and can yield, can handle yourself very well on this faculty; are stubborn enough to hold your own and can give up to any one if you see that there is any gain to be made; having charge of an army, you are willing to listen to all, and then take the best out of it, before going into a big undertaking.

16. *Small*.—Are not really stubborn enough to hold your own; very easily yield to the ideas of others; at times would rather go according to other people's advice than to follow your own ideas; are really too easily persuaded; are too ready to ask others what to do; in the training of children you are likely to let them have their own way too much, and spoil them; also, in driving a team of horses, you often let them have their own way a little too often.

16. *Very Small*.—Are not stubborn enough for your own good; are entirely too easily persuaded by others; follow the thoughts of others much rather than your own; at times a man could pull you around with his little finger; can easily be driven, coaxed or persuaded by some attractive person; should a swindler make a big show he could easily draw you along; you are entirely too ready to do what others say.

## 17. CONSCIENTIOUSNESS.

17. *Very Large*.—Justice; right; truth; do not at all enjoy making fun of a cripple; you believe in every one having his rights; do not enjoy imposing upon any one at all; cannot bear to see any one abused; in training children you can hardly bear to punish them even when they deserve it; can hardly bear to see one country impose upon another; also cannot bear to abuse animals or punish them when they really deserve it.

17. *Large*.—You believe in every one having his rights; seldom, if ever, make fun of a cripple, and if you ever would, it would be in a joking way; do not like to see children imposed upon; very seldom punish children unless they greatly deserve it; do not enjoy cheating any one in a trade; do not really enjoy doing anything you call unjust.

17. *Average*.—Desire very much to be honest, but will be dishonest when it is greatly to your interest; seldom make sport of any one who is poor or crippled, unless it is in a joking way or with a crowd; do not wish to harm any one, but will do so before taking all the abuse; can punish children when they need it, but do not intend to punish them for nothing; you are the same with animals.

17. *Small*.—Often make fun of a poor man or a cripple, or one who has not just the same style that you have; often laugh at one because he is homely; look a great deal on the outward appearance and not to the inner man; have little feeling for humanity; are rather abusive towards children, especially if they are poor, or not so smart as others; do not enjoy having any one around who is not so up-to-date as you are.

17. *Very Small*.—Enjoy greatly making sport of a poor man or a cripple, or any disabled person; cannot bear to have any one around you who is not altogether smart; are abusive towards children and animals; love to tie a stone about the neck of a cat or dog and see it drown; enjoy to cheat and beat people when trading with them; care nothing for justice or rights; care nothing for any one else, if only you are all right; you abuse even your children, in order to benefit yourself.

## 18. OCCULTISM.

18. *Very Large*.—Astral; a desire to investigate and talk on religious subjects; wanting to know something of the world to come; always anxious to hear some news of the place invisible; inquisitive to know what put this universe in its working order; continually wanting to find out what first existed in this vast volume of space; your greatest desire is to talk with the one who created the great mass of stars and planets and this endless space.

18. *Large*.—You devote a great deal of your time to thinking of the one who created the universe, and of what shape or form he might be; love to study about the laws of nature; are greatly interested in such subjects as: "What is man?" "Of what is a tree composed and from whence does it get the various elements of which it is composed?" or, "Why can a sweet apple twig be grafted on a sour apple tree and yet bear sweet apples?" etc.; you give a great deal of thought to religion.

18. *Average*.—You spend a great deal of your time studying whether there is or is not a God, but you do not give the inquiry more of your time than you can spare; often wonder whether there is, or is not, a creator who created this universe, and at times you care but little as to whether there is, or is not; are rather modest upon the subject as to whether or not there is a God.

18. *Small*.—Give but little time to studying out the problem as to whether or not there is a creator; give the subject but little thought unless you are greatly attracted by something that has happened, such as an earthquake, or a piece of melted rock striking the earth while flying through space; at times you would like to know something about a God, because you hear others talking about Him; perhaps the only time you give the subject consideration is when you are sick, nigh almost to death, or you are placed into some dangerous position, when you wonder what becomes of man when he dies.

18. *Very Small*.—Think but very little as to who created this universe, and as to whether there is a God or not, and if He had any shape or form; should you ever become greatly excited about this question, you would perhaps give one fair trial to find out something about this God, but should you fail, you would likely not give the second or third trial; you think it rather foolish to devote much thought to the question of Deity.



## 19. HOPE.

19. *Very Large*.—Enterprising; will run big chances; expect to foresee clearly things that are now a mystery; build great air-castles; undertake more than you can handle; seldom give up a problem, hoping to find the hidden link; if disappointed, you think it will be better the next time; are in hopes of finding out some day what created the universe, etc.; always living in hope of having it better after awhile.

19. *Large*.—Live in hope; depend greatly on the future, always thinking we will learn to know some day; build some air-castles which you cannot realize; at times depend largely on some one to help you out; will make some great investments expecting the future to turn out as you have planned; you do not bother your mind a great deal concerning the creation of this universe because you hope to find it out later; you depend largely on the future to learn all things.

19. *Average*.—At times depend a great deal on the future, but will try to find out at present whether you have sufficient resource to go through with the undertaking; do not wish to wait too long to find out something about the Supreme Being, but would like to know it at present; do not care to depend on the future, unless you cannot do otherwise; do not like to depend too much on friends, but you like to ask them first, to see what they would do.

19. *Small*.—Wish to know everything at present, do not want to depend on the future; as to studying the law of nature, you wish to solve the problem at present, for you cannot wait for the future; wish to know all about God at present; do not build air-castles; are not looking for a man to come across the sea and bring you a pocket full of money; do not think there are fish in the sea as big as were ever caught; always think now is the time that we ought to know.

19. *Very Small*.—Build no air-castles at all; should some one tell you that there is a God and that some day you will see Him, it would not satisfy you, for you wish to see Him now; you do not depend on the future; never depend on any one to help you out; if disappointed, you think the next time it will be worse instead of better; you are easily led to commit suicide, for you cannot depend on the future to help you out; you can hardly believe that circumstances may be better in the future.

## 20. BENEVOLENCE.

20. *Very Large*.—Goodness; kindness; enjoy giving a pleasant thought to every one; are kind to every one and try to win people with the kindness you show them; in an ordinary conversation speak a kind word to the bitterest enemy; seldom say or do anything that would insult any one; are very careful to notice how others conduct themselves in society.

20. *Large*.—Are generally kind to every one; to your bitterest enemy you seldom give an unkind word; as a rule, you conduct yourself so that people will take a liking to you; are very careful not to say anything to insult any one; in the training of children, you teach them to be kind and pleasing to all.

20. *Average*.—Can be kind and pleasant, as well as harsh and insulting; seldom speak a harsh word to any one you love, but to one whom you hate, you seldom speak a kind word; you do not say insulting words unless circumstances require it; do not always try to win people by being kind to them, for you think, that by being harsh and rough at times you can win them just as well.

20. *Small*.—Seldom speak a kind word, unless it is to your best friends; are rather harsh in expression and care little what people think of your talk; are rather insulting in conversation and action; do not take very well in company, by reason of your conduct.

20. *Very Small*.—Can scarcely speak a kind word to a friend; are always harsh in your speech; seldom think of what people might say of you by the way you express yourself; likely to express yourself as though you were provoked or as if some one had insulted you; you seem to be a little angry all the time; you do not at all try to conduct yourself properly among people so that they might take a liking to you; in training children you do not care how insulting they talk; you enjoy a harsh and insulting conversation rather than a kind and pleasant one.



## 21. IMITATION.

21. *Very Large*.—Mimicry; to copy after others; are very efficient in copying after others; can make anything after a pattern; are extra good on the stage; can take almost any part in a play; are really an all-round man on the stage; can imitate and impersonate; love very much to imitate birds, cats, horses and animals of any kind; also in workmanship you are good in catching the idea of what others wish you to do and by only hearing them tell it, can make a thing to suit them, having no fixed rule to work by.

21. *Large*.—Are fairly good in imitating anything you see; are a good actor on the stage, can play almost any part with but little practice; enjoy very well to imitate the whistling of birds, the bleating of sheep, the clucking of hens, etc.; when something is laughable, you can put on a sober face, pretend to be some one else, almost as well as yourself; in workmanship, you can make a piece of work after seeing a pattern, but are not very able in making what a man wishes by only hearing him tell it.

21. *Average*.—Can imitate fairly well, after a great deal of practice; can act on the stage but can take some parts only; you are not an all-round man; at times you try to imitate birds and animals, but do not make a very good success of it; do not enjoy mimicking well enough to give it much of your attention; in workmanship you can do well if you have a rule to work by, but when only seeing the pattern, you are not very efficient.

21. *Small*.—You are quite unable to imitate anything you see; would make a poor mimic; are no good to work on the stage; would need a great deal of practice to play but one part, and that would have to be a part fitting to you; do not enjoy imitating anything; in telling a story, if an imitation is required, you might do so, but not otherwise; also in workmanship you must have a rule to work by, for you cannot work without it to any advantage; are not good in making anything from a pattern unless you can work by a certain rule.

21. *Very Small*.—Cannot imitate anything; are no good to work on the stage; do not even enjoy seeing an impersonation on the stage; have scarcely any enjoyment in that line

whatever; do not spend any of your time in trying to imitate birds or animals, and think it rather foolish of one who devotes his time to such things; in workmanship you find it very hard to work from a pattern, even if you have a rule to work by; it is not necessary for you to spend any of your time trying to make what some one wants by simply hearing him tell it, and having no rule to follow.

NOTE.—Remember, reader, the descriptions of the organs given in this book only show what credit you can give the organs when reading combinations. Without the use of combinations, there is a great deal of any one's *disposition* that cannot be told. The value of the organ as given in this book, must first be learned before you can read combinations.

The reason I have mentioned these *facts* several times in this book is, because Phrenology is yet a new study; it is only in its infant days, and is so easily misunderstood and denounced by many because it is a science they do not know.

## 22. HUMAN NATURE.

22. *Very Large*.— Perception of character; enjoy judging other people; are a very good judge of human nature; can form a good opinion of others at first sight; after you have been with a man for a time you can give a good history of him by giving your own judgment; can detect whether a man is a spy, and from what country he is, almost at first sight; you feel very safe in following your first opinion; also, in running for a public office you can do well, for the very reason that you know just how to take the people; you love the judging of human nature so well that you devote a great deal of your time to the study of it.

22. *Large*.—Are a fair judge of human nature; sometimes fail when giving your judgment at first sight; do not feel altogether safe in following your first judgment, but feel like waiting for further evidence; you would do well in running for a public office or handling a crowd of people, because you are a good judge of others, which gives you the knowledge of knowing just what each one wishes and what he enjoys.

22. *Average*.—Are a fair judge of other people, but not at first sight; do not feel safe in following your first judgment; you always wait for further evidence; do not like to pass your opinion too soon, for you wish to be with the individual for some time before you pass your judgment; you love the study of nature well enough to give it a little of your attention, but not much of your valuable time.

22. *Small*.—Are a poor judge of human nature; are not safe to go according to your judgment but must always wait for further evidence; do not take very well among people, for the reason that you do not know how to treat them; give but little attention to the study of human nature, and care very little to read books that treat on that subject.

22. *Very Small*.—Are no judge of human nature; cannot follow your own judgment at all, even if you are with the person for some time, for you are obliged to always wait for further evidence; scarcely pass your opinion about a man unless some one would ask what you thought, and then you would say as little as you possibly could; give the subject but very little thought, and do not enjoy reading any literature that treats upon the subject of human nature, and will avoid a conversation concerning it.

## 23. AGREEABLENESS.

23. *Very Large*.—Pleasantness; blandness; you agree with every one; you can really agree with every man you meet, that is, you can conduct yourself in such a way that he is led to think you agree with him; you make every man happy by taking his part and agreeing with him; you enjoy to say "yes," "yes," "yes," to every argument that another man puts forth, so as to make him believe that you agree with him even if your belief is contrary to his statements; you would be a good candidate for a public office, because you could agree with every one in order to gain his vote; even in workmanship you will do work wrong simply to agree with others, in order to gain their good will.

23. *Large*.—You like to agree with every one, but when you see that it is a hindrance to you, you will oppose their arguments; you try to agree with all as far as possible; enjoy saying "yes" to whatever argument they put forth; you do not enjoy disputing a man's word unless you cannot do otherwise; take well in society for the reason that you agree with all the people you can; likewise in workmanship.

23. *Average*.—Enjoy to agree with people if it be for your convenience, but do not take any extra pains in gaining the good will of others by giving them right to what they say; you may give others right when you know they are wrong, providing gain can be made, but not otherwise; also in workmanship you do to please others at times, but will not continue to do so.

23. *Small*.—Care but very little whether you agree with other people or not; say what you think about everything, and if it does not please the other party, you care but little; do not enjoy saying "yes" to every argument another man puts forth, rather say "no" and tell what you think about it; also in workmanship you will listen to what others have to say and take the best out of it, but will do the work as you see fit; will not do it wrong to please some one else.

23. *Very Small*.—Do not care whether you agree with others or not; seldom think of giving them right simply to gain their good will; rather enjoy to disagree with a man than to agree with him; you are no man to run for a public office, for the simple reason that you do not enjoy agreeing with a man simply to gain his vote; also in workmanship you work to suit yourself and not some other man; even when working for a man, it is burdensome for you to do work as he wishes to have it done, for you do not love to satisfy others by agreeing with them.



## 24. SUBLIMITY.

24. *Very Large*.—Elevation of the mind pertaining to nature; enjoy whatever belongs to nature, such as wild mountain sceneries; you love to see anything pertaining to nature and study its philosophy; you do not enjoy to see the imitation of a thing, you would rather see the original, as nature has formed it; enjoy greatly to see a thunder-storm coming up, the lightning flash, the rain pour down and the rainbow across the heavens with its beautiful colors, because nature formed them all; love to study the laws of nature, of things pertaining to this earth.

24. *Large*.—Greatly enjoy to see anything that pertains to nature; you enjoy to see the wild animals in their native homes; wish to see everything live according to its natural law; do not care a great deal to see the imitation of anything, but would rather see it natural; spend a great deal of your time in finding out how the different animals gather their food, and how the little insects go about to prepare their way of living, etc.; how the water rises to the clouds and then falls back to this earth again; love to see nature's beauty, especially what pertains to earth.

24. *Average*.—Enjoy to see an animal in its native state, but can enjoy a good imitation as well; have some desire to see everything live in its natural state and native home, but think it all right to take it from its native home if treated well; enjoy to see the mountain sceneries, the lilies of the field, the beautiful clouds in the sky; but besides these you also wish to see something that was made by man.

24. *Small*.—Care but little for nature's laws and spend very little of your time to learn how the fish talk with each other and about their different ways of living; enjoy to see something that is made by man, such as houses, implements, large guns, the powerful engines, etc.; enjoy to see an imitation of an Indian ghost dance rather than to see it in its natural performance and its native home.

24. *Very Small*.—You care very little to see a wild animal in its natural way of living and in its native home, would rather see it in a cage, or a good picture drawn of the object would suit you better; you do not care to know the laws of nature, do not feel like spending any time to study the subject and think it rather foolish for them who do; care nothing about seeing a rainbow, the beautiful flashes of lightning or the clouds floating through the sky; would rather see a tree that has been hewn down and cut for use than to see it standing in its natural state.



## 25. IDEALITY.

25. *Very Large*.—Beauty; love to see things neat and polished, especially pertaining to art; want everything as neat as it can be made, and clean as it can be gotten; are tasty; know when something is becoming; you like to look beautiful even if you have to apply powder to your face; are always dressed neatly, and can fix your clothes so that they become you; are determined to have things neat and everything of the best, although it cost all that you earn, or more than you can pay for—if only you can have things grand and beautiful.

25. *Large*.—Love to see things neat and clean, scrubbed and polished; love to have it as nice as you can afford but do not care to go beyond your means; love to ride in neat carriages and live in nicely painted houses; would much rather live in a house that is painted neat and of grand architecture, but not at all comfortable in winter, than to occupy a house of common appearance and not of the choicest decorations, yet, built warm and convenient for winter; have good taste as to what is becoming, and will do considerable work in order to have things beautiful and showy.

25. *Average*.—Love to have things quite neat, but will not overwork yourself in order to accomplish it; enjoy having things neat; ride in fine carriages and live in expensive houses, if it is not beyond your means; can content yourself when dressed well, also feel satisfied when dressed but ordinarily; you do not feel like wasting any of your valuable time in polishing and cleaning some unnecessary thing.

25. *Small*.—Care little for polished work that makes but an outward show; enjoy having things convenient and not so dressy, rather than inconvenient and have them neat and dressy; have not much taste to dress becomingly; seldom notice how one is dressed, how many rings were on the hands, which ring had a diamond set, etc.; waste very little of your time in polishing unnecessary things.

25. *Very Small*.—Do not care for beauty whatever; value a horse by what he is worth for labor, and not for his beauty; care nothing for fixing up your premises unless compelled to; you look at the convenience of a thing, not at its show and beauty; waste no time at all in polishing unnecessary things, and think it rather foolish for them who do.

## 26. MIRTHFULNESS.

26. *Very Large*.—Jocoseness; wit; fun; love to tell everything in a joking way; are very jolly in a conversation; people enjoy hearing you talk from the way you conduct your language; you can tell a solemn story in a joking way; when in a crowd, you are the life of the society, all are likely to wait and see what you have to say; can make fun on solemn occasions.

26. *Large*.—Are rather witty and jolly; take well in society for the reason of telling things in a jolly way; should you happen to be unfortunate in any way and tell of it, you would tell it in a jolly way; though ever so broken-hearted, you would not show it in your conversation; you can take a sad person, and with a little jovial conversation cheer him up; love to read and sing comic songs, etc.

26. *Average*.—You are jolly at times and again you are not; you can tell a joke as well as a solemn story, if you wish; the remark is often made concerning you, "Why, he was so jolly the other day; what makes him so quiet now?"

26. *Small*.—Are not jovial in your conversations and seldom tell a joke; if you should tell a funny story it would appear solemn when you told it; always seem to be downhearted, consequently you do not take very well in society.

26. *Very Small*.—Are not jolly enough to tell a joke though you try very hard; you are likely to make people feel downhearted while talking with them, because of your solemn conversation; you could work on the stage to take the solemn part of a play to make the people feel downhearted and discouraged; you do not take well in society, by the reason of your sober conversation.

## 27. CONSTRUCTIVENESS.

27. *Very Large*.—Ingenuity in the handling of tools; you make an excellent mechanic as far as the using of tools is concerned; you can handle tools to great advantage without much practice; it is easy for you to handle machinery without much experience; you like to give all your attention to the study of mechanical appliances; it comes natural for you to make things; you love to be continually working with tools and are a master of trades.

27. *Large*.—Are a good mechanic, can work at almost any trade without much practice; you might almost be called the master of trades; can make almost anything; are good in handling machinery, and devote a great deal of your time to that study; can make things with but a scanty supply of tools to work with; enjoy handling tools so well that you are working at something almost all the time.

27. *Average*.—Are quite a mechanic but would do about as well at any common labor; can handle tools well after having a great deal of practice; enjoy handling tools at times, but do not like to work with them continually; are very desirous to work among machinery, also have a liking to do other work; could be a good workman at one trade after a great deal of practice, for it does not come natural to you.

27. *Small*.—Are awkward with tools; cannot handle them to any advantage unless you have a great deal of practice; can hardly make anything in good workmanship-like order, although you have all the tools necessary; would never become a good mechanic though you would work at one trade all your life; do not enjoy working around machinery and will avoid that kind of labor if you can.

27. *Very Small*.—Are no mechanic whatever, cannot make a mechanical piece of work in good workmanship-like order; are very, very awkward with tools; could not make a good piece of work, although you had all the tools requisite for the accomplishment; you do not enjoy working with tools at all; would sooner work at common labor; you could not learn one trade well enough to make a good living at it, if you worked at it all your life; you do not enjoy handling machinery at all.

## 28. COMPARISON.

28. *Very Large*.—Reasoning; illustration; comparing one thing with another; you are excellent in comparing different things before you give a decision, such as comparing one witness with another before you feel like deciding on the case; if you illustrate something, you are always comparing it with others, as farmers, carpenters, stone-cutters or workmen of any kind; would not give a decision as to which President you thought deserved the greatest honor unless you could compare one with the other; the way you gain your knowledge is by comparing things.

28. *Large*.—You possess a great deal of this faculty; are not likely to indorse nor condemn a man until you have compared his case with some other case similar to it; you are not likely to plunge into any large undertaking until you have compared it with some other man's case of like nature; it is hard for an agent to induce you to buy something, for you are apt to watch him very closely and compare his language with that of a swindler you have heard before.

28. *Average*.—You are very capable in comparing one thing with another, but at times make up your mind too quickly; nevertheless, you are led into a trap once in a while; you like to hear the two sides of a question before you give a decision, but at times you decide before having heard them both; at times you run chances on a small deal before you give the matter a good comparison, but not so when a large deal is under consideration.

28. *Small*.—You do not compare one thing with another very much, for often you do not see what trouble you are encountering until you are in it, or, in other words, until it is too late; if a man were to ask you what country is best for the common folk, you would be apt to decide upon a certain country without comparing it much with other countries; should a man sell you a horse and tell you the animal is worth so much, you would be apt to take his word for it, without comparing the horse in question with other horses and their values.

28. *Very Small*.—You run heedlessly into difficulties; do not compare enough one thing with another; you are apt to



decide on a question too soon; if you were to hear one side of a case, you would be ready to give a decision without hearing the other side; if a man were to ask you which President deserved the greatest honor, and you had read of only one, you would be apt to give that one the decision, without comparing him with others; an agent could easily persuade you to buy something that you did not need, for you would not compare his talk with the smooth talk of others; you give a subject a quick thought, and then come to a sudden conclusion, without realizing what you are doing, until it is too late.

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The reason I mention these *facts* so often in this book is, because Phrenology is yet a new study; it is only in its infant days and is so easily misunderstood and denounced by some people because they do not know the Science.



## 29. CAUSALITY.

29. *Very Large*.—Planning to know things from cause to effect; you are in great anxiety to know the cause of anything that occurs; you are greatly interested to know what would be the effect if you could really make this earth stop revolving, or if you could cause another planet to come in contact with ours; occasionally your mind wonders what would be the result if some object that could not be stopped would come in contact with another object that could not be moved; you enjoy spending a great deal of your time studying on such subjects as these; you do not undertake any great task without thinking over every detail, from the beginning to the end.

29. *Large*.—You enjoy greatly to know things from the cause to the effect; you would not like to join a mob that is about to hang a man unless you first found out what the real cause was and what the result would be; you would not be likely to endorse for a man until you knew the cause of his being in that condition and what the effect would be after you had done him the favor; you look up matters very closely before going ahead.

29. *Average*.—You enjoy to know things from the cause to the effect, but at times will step into difficulties without giving the subject sufficient thought; are at times easily persuaded by a salesman to buy something that you do not really need; nevertheless, at other times, you do not purchase so readily; you wish to look up things from cause to effect, but do not feel like giving it any unnecessary thought.

29. *Small*.—Study the subject but little as to knowing everything from the cause to the effect; should a friend say to you, "Come with me and help me fight out my troubles," you would be apt to give a decision without knowing what the cause of the trouble was, and what the result would be; you are likely to venture into matters not thinking what the outcome might be until it is almost too late.

29. *Very Small*.—You plunge into difficulties without realizing what you are doing, until you feel the effect; you seldom think of looking up a subject from the beginning to the end, or from cause to effect; if a man would ask you to do him a favor you would decide at once, not thinking about the cause of his wanting you or what the result would be; you make up your mind so quickly, that, after you have decided, you often wish you had not done so; a salesman could easily persuade you to buy something that you did not really need; a friend could easily persuade you to do things that afterwards you wished you had not done.

### 30. EVENTUALITY.

30. *Very Large*.—Memory; to remember facts and events; you are noted to remember historical facts after reading them but once; you easily commit to memory anything taken from a book; whatever you read you can remember well and talk on such subjects at any time; you are excellent in remembering anything that is taught to the public at large; are an efficient scholar in school; very quick to answer questions if you commit them from a book.

30. *Large*.—Can remember very well anything that you read; are good in committing things to memory; anything that is in print is easy for you to learn; can remember dates of special happenings, the names of towns and of people, the prices of merchandise at different seasons of the year; you desire greatly to get knowledge through reading; you may become educated in engineering, blacksmithing or even agriculture simply by reading books, but you would be lacking if practical work were required.

30. *Average*.—You can learn very well from a book, but can learn otherwise just as well; you like to spend a great deal of your time learning out of books; you also enjoy to learn by observation and various other ways; you can remember dates and names of towns when traveling or through conversation just as well as out of a book.

30. *Small*.—Are a poor scholar in school as far as book-learning is concerned; are not efficient in history or committing anything to memory; can remember dates fairly well if something has happened to you on that very day; what you have learned by observation you can remember quite well.

30. *Very Small*.—Can remember scarcely anything that you learn out of a book; are a poor scholar in history; can commit very little to memory that is in printed form; almost all that you know you have learned by observation and actual experience, which things you seem to remember ordinarily well; you do not care to learn from a book or even a lecture; it is very hard for you to give a teacher an answer exactly as it is printed.

### 31. LOCALITY.

31. *Very Large*.—Locate; can remember the location of things; you are extremely good in telling the location of a town or country after traveling through it; are good in arranging a town or locating a railroad; can easily learn to locate a gold mine or coal mine; in war times you can soon discover what the enemy wishes to do simply by the movements they make; can find what country they belong to by their ways and actions; have an excellent knowledge of judging what a country is, only by reading about it or by hearing some one tell about it; enjoy traveling; make a good explorer, for you seldom get lost in a strange place.

31. *Large*.—Are quite good in locating a town, and arranging where its parks and public buildings ought to be; are good in laying out a park to make it appear beautiful; can select a good location for business purposes, so as to give an equal opportunity for each business; in hunting you can locate the game by the temperature of the day, etc.; would be quite good in locating railroads, mines, etc.

31. *Average*.—You are but average in this talent; you could locate a town or railroad after a great deal of practice; you would have to have considerable experience before you would be efficient in locating any kind of mines; you are not very capable of telling the location of a country after traveling through it; you could not form much of an idea of a country simply by hearing some one tell about it.

31. *Small*.—You are inefficient in locating a town; you possess but little of this ability; if you were sent to locate some mines, though you were well educated, the chances are you would make a failure of it; you cannot form a very good idea of a country by only reading about it, neither can you form an opinion by hearing a man tell of it.

31. *Very Small*.—You possess but little of this quality; cannot tell the location of countries after you have traveled through them; are not able to locate a town, a park, or even a place of habitation; cannot form any idea whatever of a country by only reading about it or hearing some one tell of it; you are a poor checker player, for you cannot locate your opponent's ideas by the way he moves his men; are likely to get lost even in a place where you have traveled several times.



## 32. TIME.

32. *Very Large*.—Recollection of duration and telling the time of the day; you are an excellent time keeper in music, and in keeping time in an orchestra you are very efficient; know when it is time to tell a joke as well as when not to tell one; can keep good time in a march; when you make a date you like to be there right on time, not a moment too late nor too soon; can tell the time of the day almost as well without a time-piece as with one; you have a time for everything.

32. *Large*.—You enjoy to have everything quite well on time; you always like to get up about the same time every day and have your meals regularly; you are good in keeping time in music or in marching; always wish to be at a place in time, not too soon nor too late; are a fair judge in telling the time of the day without a time-piece; you like to have a certain time for everything.

32. *Average*.—You enjoy to have a time for everything, if it is not a hindrance to you; you like to get up at a certain time each morning if it is not to your disadvantage; you cannot judge the time of the day unless you have considerable practice; you like to tell the time better on a time-piece; you can keep time in music very well as long as you enjoy to play, but after you are tired it is very difficult for you to keep correct time.

32. *Small*.—Have no regular time for doing your work; if you have made an engagement you care but little if you are there on time or not; are not good in telling the time of the day without a time-piece; cannot keep good time in music or while marching; you do not know when it is time to tell a joke.

32. *Very Small*.—Have no regular time for anything; are no good at all in keeping time in music; are never on time except it be accidentally; cannot tell the time of the day without a time-piece; when filling an engagement you are seldom there on time, either you are too soon or too late; have no regular time for anything unless circumstances compel you to be prompt and regular.

### 33. TUNE.

33. *Very Large*.—You enjoy music exceedingly well; could be an excellent player or teacher; you enjoy to hum or whistle a tune; you love to be in a crowd and sing, especially when they all sing in harmony; you love to hear the tramping of feet and the beating of drums when people are marching.

33. *Large*.—You enjoy very well to play musical instruments and would make a good musician without a great deal of practice; you would go a great distance to hear a good band play; you enjoy to see frolicking, jumping or even carousing, if everything is in harmony; love to have music at home.

33. *Average*.—You are but average on this talent; can enjoy music well, but are contented with other entertainments as well; enjoy to play instruments very well, but will not give it a great deal of your time unless it is greatly to your interest; can be interested very well in singing and playing for a time, if everything is in harmony.

33. *Small*.—Possess but little talent for music; will not make a player unless you have a great deal of practice, even then you will not be very good; care but little to hear music, would rather choose some other enjoyment.

33. *Very Small*.—You possess but very little of this talent, almost none; would not make a player at all; can hardly tell one tune from another after hearing them played; care nothing to have music in the family.



## 34. INDIVIDUALITY.

34. *Very Large*.— Observation; to look deeply into things; you possess an excellent talent for noticing things; go deeply into any subject; if you were traveling with horse and wagon you would notice the people that you were with so closely that you could tell the costumes of the people in the next county or state before you got there; you could be a good hypnotist; you love to gain knowledge by observation; you detect and notice things that others are not likely to observe at all.

34. *Large*.— You notice a great deal of what is going on in the world; you are interested in learning by observation, and spend a great deal of your time along this line of study, which causes you to wander about; consequently you enjoy to travel; love to sit down in the evening and gaze at the stars to see what you can learn; you look deeply into all subjects.

34. *Average*.— You notice a great many things at times, but again you do not; you go deeply into a subject if you think it is to your interest; if not, you give it but little thought; you enjoy looking at the stars and notice especially the attractive functions which they have, but do not give them any extended thought.

34. *Small*.— Take little interest in learning by observation; take notice of scarcely anything; you look about you but you do not scrutinize nor look deeply into subjects as they occur before your vision; there are many things about others that you do not notice, that would be of great interest and benefit to you.

34. *Very Small*.— Possess but little of this ability; learn hardly anything or nothing by observation; you would perhaps not notice anything in your pathway until you stumbled over it; do not think deeply upon any subjects at all; look at the stars occasionally, but not to learn a lesson; it would not profit you much to do as the book agent did who sat on a box to notice the people as they passed, to ascertain an idea of the habits of that neighborhood.

### 35. SIZE.

35. *Very Large*.—Measuring by the eye, you are very good at giving the size of anything simply by sight, such as the width, breadth or thickness; the size of a horse, the height of a tree, and judging the distance on a prairie, or in a hilly country.

35. *Large*.—You are quite efficient in measuring anything by sight; can tell the height or thickness of a tree, as well as the size of a horse; you can readily tell how many bushels there are in a load of apples, or how much hay in a stack, etc.

35. *Average*.—You do not possess a great deal of this ability, although you are a fair judge at giving the size of an object, as the width, breadth and thickness, but you cannot depend altogether upon your measurements by sight; your lack of this ability will be a drawback to you if you work at anything where you must judge distances or height, angles or thicknesses by sight, unless you have a great deal of practice.

35. *Small*.—You are not able to judge by sight very well, such as to tell how much a bin will hold or how many bushels in a load, or even the height, width, or breadth of an object; you cannot judge the distance between two objects across the land, as a soldier in war time is supposed to judge how far away the enemy is, that he might know how much to elevate his gun.

35. *Very Small*.—You have scarcely any knowledge of judging the size of anything, as width, breadth or thickness; you are deficient in judging how far apart two objects may be, that are at a distance; you cannot rely upon your vision for measuring quantity or space.

## 36. BECOMINGNESS.

36. *Very Large*.—Balancing; control of motion; you have an excellent, becoming walk; you do not appear to be awkward at all; it seems to come natural for you to climb, ride horses or skate; when beginning to work at a trade, the swing you have and the way you balance yourself make it appear as though you had worked at the trade for some time.

36. *Large*.—Apparently not awkward; have a good swing as far as conducting yourself to your labor; you are not likely to fall while walking; are not seemingly awkward in climbing, running or skating; you have a way of handling your body which makes all work appear easy for you.

36. *Average*.—It does not come quite natural for you to walk, run or skate in a becoming way, but after having a little practice it is very fitting; having begun to work at a trade, you soon pick up the swing and motion of handling your body in a way that is becoming to the work you are doing.

36. *Small*.—You are apparently awkward in your walk and in the way you conduct yourself at your work; after you have a great deal of practice in a certain work it then appears quite natural to you; awkwardness and unbecomingness to your labor will show itself with you.

36. *Very Small*.—You are really awkward in appearance; it seems as though you were ready to fall when walking; while working at a trade it seems never to become natural to you; your motion and the swing you use at work seem as though work did not come natural to you, for it appears to be difficult for you to work.

## 37. COLOR.

37. *Very Large*.—Judging of colors; you are very capable in matching colors; would make an excellent painter; can tell the different shades and put them together harmoniously; you enjoy to see paintings that have been grandly produced, otherwise you have no desire to behold them; you like to spend a great deal of your time in painting and drawing.

37. *Large*.—You are very good in harmonizing colors, and would make a good painter by having a little practice; you would enjoy very well to work at this art; you love to see flowers and paintings of any kind adorn a home.

37. *Average*.—Are quite efficient in matching colors and making them appear harmoniously; could be an ordinary painter by considerable practice; you enjoy seeing beautiful paintings but are as well contented without seeing any great pieces of art.

37. *Small*.—Do not possess much ability to match colors so as to make them appear neat and becoming; you would never be a good painter, though you worked at that trade all your life.

37. *Very Small*.—You possess but little of this ability, scarcely any; you are somewhat color blind, for you can not tell the different shades and colors; you would never become a painter at all; you do not enjoy to look at a fine painting and think of the wonderful skill it took to produce such a grand piece of work.



### 38. ORDER.

38. *Very Large*.—Arrangement; everything in its place; you want everything in order, everything in its proper place so when you need an article you know just where to find it; you are terribly disturbed when you see your working tools out of their proper places, and at times put in more work than is necessary just to keep them in order; in music you wish to hear everything in order and accord and have everything directly to the point.

38. *Large*.—You possess a great deal of this talent; want things in order; you can not work well when your tools are all scattered about so that you have to look for them; you like to have a place for everything; in music you love to have all the instruments in good order, and to have each one play corectly and orderly.

38. *Average*.—At times you take a notion to prepare a place and put everything in order, while at other times you let things lie around and put nothing in its place; in music you have good order at times, but at other times you care very little about it.

38. *Small*.—You possess but little of this ability; you put scarcely anything where it belongs and have no particular place for your working tools; are rather reckless in keeping things in order, especially in music, etc.

38. *Very Small*.—You have your working tools lying around to such an extent that it is really a hindrance to you, and at times it takes you twice as long to find them than if you had them in their proper places; you do not even keep your tools in such order as to make it more easy and convenient for you to work with them; you do not keep your musical instruments in order, and have no order with your music.

## 39. CALCULATION.

39. *Very Large*.—Reckoning; mental arithmetic; you are exceedingly good in figuring up sums in your mind; arithmetic is an easy study for you and with a little practice you would be able to add up several columns at one time; you are very efficient in figuring up sums; you can readily figure out the cost of different articles, etc., in your mind while working at something else.

39. *Large*.—Are good in figuring up sums in your mind without the use of pencil and paper; with a great deal of practice you may be able to figure up several columns at one time; you can not figure one thing very well in your mind while working at something else.

39. *Average*.—You can figure up sums in your mind ordinarily well, but would rather use a pencil and paper to work out the problem; arithmetic is not very easy for you, yet it is not really difficult, for you are average on this function.

39. *Small*.—You are not very efficient in figuring out anything in your mind, you invariably must have a slate and pencil unless it is something that you are accustomed to figure, then you can do ordinarily well by the use of your mind only; you can not figure anything mentally while working at something else.

39. *Very Small*.—You possess but very little of this ability; you are deficient in figuring out problems mentally; you must use slate and pencil for the least example; there is no need of your trying to do any kind of figuring while working at something else.

## 40. FORM.

40. *Very Large*.—Recollection of shape ; remembering faces ; are extra good in remembering something by its form or shape ; you seldom forget the appearance of a man's face or of an animal after they have once attracted your attention ; are good in telling whether people are related to each other or not, simply by their faces.

40. *Large*.—Are good in remembering faces ; will always know a man by his shape or form ; after seeing a man's picture you can easily detect him.

40. *Average*.—You possess a fair knowledge of recognizing people by their faces after they have once attracted your attention ; are quite efficient in telling to what relationship a man belongs simply by his shape and form.

40. *Small*.—You possess but little of this ability ; you are not good in remembering a man from seeing his face but once, or knowing him by his shape ; were you to sell your horse, you would not be likely to recognize it if you should happen to see it some time or other after the lapse of a year or so.

40. *Very Small*.—Have scarcely any recollection of faces after seeing them but once, even if they have attracted your attention ; can not very well recollect any object by its shape or form.

## 41. LANGUAGE.

When the Organ of Language is large it pushes the eyeball forward.

41. *Very Large*.—Expression by words; the learning of languages; you are very good in learning foreign languages; you can express yourself very well in words so that any one else might understand what you mean to say; you can tell all you know about anything; it comes natural for you to use proper language; you can tell a story in an interesting manner by the way you use language; it is easy for you to acquire a knowledge of language.

41. *Large*.—You are good in learning foreign languages and it seems easy for you to speak them; you can easily tell in words what you know about anything and can so express yourself as to make it easy for others to understand you; by your way of expression it is interesting to almost every one who listens; you enjoy to spend a great deal of your time in learning other languages.

41. *Average*.—You have considerable talent to learn various languages; you enjoy to give the study some of your time but not to any excess; you can very well manage to tell in words what you wish to have people know, and you express yourself quite well; you wish to use good language but do not take any extra pains in accomplishing your desire.

41. *Small*.—It is difficult for you to learn foreign languages or to speak them correctly unless you have a great deal of practice; it is hard for you to express yourself in words so that people can clearly understand what you mean; it is rather hard for you to even learn your own native language.

41. *Very Small*.—You possess but little of this ability; you are not quick to learn foreign languages or speak them properly; you can hardly express yourself in your own native language so as to make it interesting and easily understood; you can hardly tell what you know about anything; you are not a fluent speaker; your language is not becoming to you, it is not natural for you to talk much.







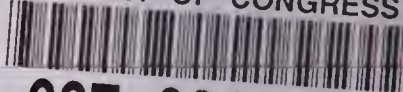








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